

Short **Biography** of The
Prophet

صلى الله عليه وسلم (41 ج-ف-4) وسلم

& His Ten Companions

Compiled by

Al-Imam Al-Hafiz 'Abdul-Ghani Al-Maqdisi
(544H-600H)

DARUSSALAM

Short Biographies of
The Prophet ﷺ and
His Ten Companions

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His Ten Companions**

Who were given the Tidings of Paradise

Compiled by:

**Al-Imam Al-Hafiz 'Abdul-Ghani
bin Abdul-Wahid Al-Maqdisi (544 H - 600 H)**

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Publisher's Note

AH praise is due to Allah, and may He grant peace and blessings upon Muhammad, His Last Messenger.

Since it is of utmost importance that the Muslims know about the Prophet that Allah sent to them, we at Darussalam selected this brief biography written by the famous scholar 'Abdul-Ghani bin 'Abdul-Wahid Al-Maqdisi who has written many valuable books on *Seerah*, *Fiqh* and other important issues. He traveled extensively in search of knowledge and to spread the true teachings of Islam. His description is found in all the well-known Arabic biography books.

The main purpose of this book is to present the life of the Prophet g in a brief form so that every Muslim should know something about all the important aspects of the Prophet's life and retain them in his memory. The most important thing is to note that the author has included in this book such details about the life of the Prophet which are not found in the general *Seerah* books.

The book also includes biographies of the Ten Companions who were given the glad tidings of Paradise, may Allah be pleased with them all.

We ask Allah to accept this from us and for the benefit of Islam and the Muslims. Praise be to Allah, and may He send peace and blessings upon His Last Prophet and Messenger Muhammad.

Abdul-Malik Mujahid
General Manager Darussalam
Riyadh, Saudi Arabia



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A Brief Biography of the Author

Al-Hafiz 'Abdul-Ghani
Al-Maqdisi

A Brief Biography of the Author

Written by

Abu 'Abdur-Rahman Khalid bin 'Abdur-Rahman
bin Hamad Ash-Shaiy'

All praise is due to Allah. We praise Him, we seek His help, we beg His forgiveness, and we seek refuge in Him against the evil of our own souls, and the evil of our deeds. He whom the Almighty Allah guides, there is none to mislead him, and he whom the Almighty Allah causes to go astray; there is none to guide him. I testify that there is no deity worthy of worship except the Almighty Allah, Who has no partners or equals, and is alone in His Dominion. I also testify that Muhammad ﷺ is His servant and Messenger.

To proceed:

This is an important essay by the renowned scholar, Al-Hafiz 'Abdul-Ghani Al-Maqdisi, in which he compiles the abridged biography of the Prophet ﷺ. In it he records the moral and physical characteristics of the Prophet ﷺ, well as some of the miracles he performed, by the Grace of the Almighty Allah. The author also added brief biographies of the Ten Companions, who were given the glad tidings of Paradise. In them he gives their lineages, brief descriptions of their attributes, along with their ages and times of death.

His Name and Lineage

He is known as **Abul-Hafiz Taqiuddin Abu Muhammad Abdul-Ghani**. Her Abdul Wahid bin Ali Al-Maqdai Al-Jumma'ili Ad-Damashqi Aa-Sahhi Al-Hanhah.

His Birth

He was born in Lummāl a part of Nablus, Palestine, may the Almighty Allahu in it soon, He was born in the year 544 H, and he was called Al-Maqdisi sirux Jumma'il was so close to Baitul-Maqdis (Jerusalem) He was also known as As-Salihi, because his family came from the village As-Salihiyyah.

His Upbringing and His Fondness of Knowledge

When Allah has mercy on him, moved with his family to Damascus where he started his education under the care of his father, Muhammad bin Ahmad bin Qudamah Al-Maqdisi, and Muwaftaquddin Abdullah bin Qudamah, along with other branches of Islamic knowledge.

He went in search of knowledge to many different cities such as Baghdad, Alexandria, Jerusalem, Hama, Mosul, and others.

He was very busy with his studies and he used to busy himself with his family and performing acts of worship.

His Struggle

He was afflicted with afflictions and persecutions when he was an opponent, those thirsty for power, and

extremists among the scholars resisted him wherever he went. As a result, he was compelled to move from one city to another and from one country to another. He was expelled from Mosul, Isfahan, Damascus, Ba'bak and Cairo because he proclaimed the truth and followed the ways of the pious predecessors.

His Creed

The creed of the pious predecessors was his creed, may Allah have mercy on them all. His creed was based on believing in the Verses and *Ahadith* about the Attributes of Allah, without resemblance, suspension, or interpretation.

His Teachers

He learned from Abul-Fath bin Al-Batti, Abul-Hasan 'Ali bin Rabah Al-Farra', 'Abdul-Qadir Al-Jiyli, Hibatullah bin Hilal Ad-Daqqaq, and Abu Zar'ah Al-Maqdisi, in Baghdad.

He also studied under Muhammad bin 'Ali Ar-Rahbi, 'Abdullah bin Bini, and others in Egypt.

He was a student of Abu Musa Al-Madaini, Abul-Fath Al-Kharqi, Muhammad bin Abdul-Wahid As-Sa'igh, and others in Isfahan.

He was taught by Abul-Makarim bin Hilal, Salman bin 'Ali Ar-Rahbi, and others in Damascus.

In Mosul he learned from Abul-Fadi At-Tusi, and in Alexandria from Abu Tahir As-Salafi and other Imams.^{1*}

His Students

Those who report from him include: Shaikh Muwaftaquddin and his three sons; 'Izzuddin, Abu Musa, and Abu Sulaiman. Also Al-Hafiz Ad-Diya' Al-Maqdisi, Al-Khatib Sulaiman bin Rahmah

* Mm can be seen in *Siyar Alam An-Nubala'* 21:444.

Al-As'ardi, Al-Baha' Abdur-Rahman, 'Abdul-'Aziz 'Abdul-Jabbar Al-Qalansi, and others.¹¹¹

His Compilations

Al-Kamal fi Asma'ur-Rijal, Al-'Umdh fil-Ahkam, An-Nasihah fil-Ada'yah As-Sahihah, Manaqib As-Sahabah, Mihnah Al-Imam Ahmad, As-Sifat, as well as many other books.

His Death

He, may Allah have mercy on him, kept on inviting the people with his knowledge, and the valuable books he composed until his death on Monday the 23rd of Rabi'ul-Awwal 600 AH, at the age of 56. He was buried in Egypt.

The Scholars' Remarks About Him

A group of scholars attributed to him many qualities demonstrating his profound knowledge of the science of *Hadith* and the narrators. They testified to his pure soul, and firmly established belief. They testified to his ardent adherence to the *Sunnah*, his enjoining what was right and forbidding what was wrong, and to his extreme anger when the limits of Allah were transgressed. He was known for his generosity, piety and fearfulness, and many acts of worship. May the Almighty Allah grant him His Mercy, and cause him to dwell in Paradise.

For more details about his biography see:

Siyar A'lam An-Nubala' by Al-Hafiz Adh-Dhahabi 21:443.

Al-Bidayah wan-Nihayah by Al-Hafiz Ibn Kathir 13:46-48.

Ad-Dhayl 'ala Tabaqat Al-Hanabilah by Al-Hafiz Ibn Rajab 2:5-34.

Husnul-Muhadharah by Al-Hafiz As-Suyuti 1:354.

Shadhratudh-Dhahab by Ibnul-Imad Al-Hanbali 4:345-346.

^w Those may be seen in *Siyar A'lam An-Nubala'* 21:446-448.

His Reason For Writing This Book

'Abdul-Karim bin' Abdun-Nur bin Munir Al-Halabi said, "Some scholars told me that the reason behind the compilation of this book, by Al-Hafiz 'Abdul-Ghani Al-Maqdisi, was that once the author went out with some of his friends until they came to a monastery. Al-Hafiz 'Abdul-Ghani Al-Maqdisi sat by the bank of a river that was nearby, while a friend went directly to knock on the monastery gate. A monk came out and asked him, 'What is your religion?' He replied, 'Islam.' The monk then asked, 'Who do you follow?' He answered, 'Muhammad.' The monk requested of him, 'Tell me about his lineage and his characteristics.' Since the friend of Al-Hafiz 'Abdul-Ghani Al-Maqdisi did not have any knowledge concerning the subject, he kept silent. Thereupon the monk said, 'I will not entertain you.'

"The friend returned to Al-Hafiz 'Abdul-Ghani Al-Maqdisi and explained to him what happened, so he proceeded to give him some information about the subject. The friend then returned to the monk and answered his previous request. The monk then said to him, 'This information is not from you. This information came from the Shaikh who is sitting by the bank of the river.'

"The monk had seen the Shaikh and was amazed by him. He came to Al-Hafiz 'Abdul-Ghani Al-Maqdisi, who mentioned to him some of the characteristics and miracles of our Prophet Muhammad jg, after which he converted to Islam, and became a good Muslim."



Short Biography of 1
[The Prophet Muhammad ﷺ]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Nome of Allāh, the Most Gracious the Most Merciful

The Imam and the renowned scholar, Al-Hafiz Abu Muhammad 'Abdul-Ghani bin 'Abdul-Wahid Al-Maqdisi, may Allāh be pleased with him said:

Praise is to Allah, the Creator of the heavens and the earth, the Maker of light and darkness. The One Who will gather the people together for the final judgment; when the doers of good will be successful, and the doers of evil will be the losers.

I testify that there is no deity worthy of worship except the Almighty Allāh, Who has no partners; a testimony that will bring happiness to its faithful on the Day of Judgment, and prayers and peace be upon our Messenger Muhammad, his family and his Companions.

To proceed:

This is a brief overview of the descriptions of the life and the characteristics of our Prophet Muhammad ﷺ that every one of us should familiarize ourselves with.



His Lineage

He was Abul-Qasim, Muhammad bin 'Abdullah, bin 'Abdul-Muttalib bin Hashim bin 'Abd Manaf bin Qusai bin Kilab bin Murrâh bin Ka'b bin Luai bin Ghalib bin Fihri bin Malik bin An-Nadr bin Kinanah bin Khuzaimah bin Mudrikah bin Ilyas bin Mudar bin Nizar bin Ma'add bin 'Adnan bin Add bin Al-Muqawwim bin Nahur bin Terah bin Ya'rub bin Yashjub bin Nabit bin Isma'il bin Ibrahim bin Tarih - who is Azar bin Nahor - bin Saru' bin Ra'u bin Falikh bin 'Aebar bin Shalikh bin Arfakhshad bin Sam bin Nuh bin Lamek bin Mutushalkh bin Akhnukh - who it is claimed was Idris the Prophet who was the first of the offspring of Adam to be given Prophethood and the first to write with the pen - bin Yard bin Mahlel bin Qinin bin Yanash bin Shith bin Adam, may Allah's peace and blessings be upon him.

Muhammad bin Ishaq bin Yasar Al-Madani mentioned this lineage in some of his narrations. There is consensus among the narrators until Adnan, while they differ about who came after him.

The name Quraish is said to be that of Fihri bin Malik, or, as others say it was An-Nadr bin Kinanah.



His Mother

His mother was 'Aminah bint Wahb bin 'Abd Manaf bin Zuhrah bin Kilab bin Murrah bin Ka'b bin Luai bin Ghalib.



His Birth

The Messenger of Allah ﷺ was born on a Monday, after two nights had passed of the month of Rabi'ul-Awwal, in the Year of the Elephant.



The Death of His Father, Mother, and Grandfather

narrators differ concerning the death of his father. Some say he died when Muhammad ﷺ was twenty-eight months old. Others contend that his father died when he was seven months old. A third party accounts that his father died in Darun-Nabighah while he was still a fetus in his mother's womb, others say that it was at Al-'Abwa', a place between Makkah and Al-Madinah.

Abu 'Abdullah Az-Zubair bin Bakkar Az-Zubairi said:

"Abdullah bin 'Abdul-Muttalib died in Al-Madinah when the Messenger of Allah was two months old. His mother died when he was four years old, and his grandfather, 'Abdul-Muttalib, died when he was eight."¹¹¹

However, there are two narrations about the death of his mother; one that she died when he was four; the other that she died when he was six.



¹¹¹ He views that his father died while before he was born is the view of the majority of scholars. This may be seen in *Zadul-Ma'ad* 1:76, *Al-Bidayah wa-Nayan* 2:322-323, *As-Seerah* by Adh-Dhahabi, p. 50, *Fathul-Bari* 7:163 and others.

His Nursing

Thuwaibah, the female slave of Abu Lahab, who had just given birth to her son Masruh, suckled him.¹¹¹ She also suckled Hamzah bin 'Abdul-Muttalib and Abu Salamah 'Abdullah bin 'Abdul-Asad Al-Makhzumi. Halimah bint Abu Dhu'aib As-Sa'diyyah also suckled him.¹²¹



⁽¹⁾ See *Al-Bukhari* no. 5101, *Muslim* 1449, *Abu Dawud* 2056 and *An-Nasa'i* 6:96.

⁽²⁾ See *Al-Bidayah wan-Nihayah* 2:335 where he mentions a *Hadith* in which the Prophet jg stated this. Ibn Kathir said, "Its chain of narration is strong." Al-Albani also mentioned it in *As-Sahihah* no. 1545. See also *Majma'uz-Zawa'id* 8:222.

His Names

Juhair bin Mut'im ﷺ narrated that Allah's Messenger ﷺ

«أَنَا مُحَمَّدٌ، وَأَنَا أَحْمَدُ، وَأَنَا الْمَاحِي، وَيَمْحُو بَيْنَ الْكُفْرِ وَالْإِيمَانِ
الْحَاشِرُ الَّذِي يُحْشَرُ النَّاسُ عَلَى قَدَمَيْ، الْعَابِ لِبَنِّ ﷺ»
نَبِيِّ

"I am Muhammad and Ahmad; I am Al-Mahi, through whom Allah will eliminate Al-Kufr (i.e. disbelief and infidelity); I am Al-Hashir, who will be the first to be resurrected, to people tang resurrected after me; and I am also Al-'Aqib (i.e. 6m will be no Prophet after me)."¹¹¹

Abu Musa 'Abdullah bin Qais narrated that the Messenger of Allah ﷺ named himself some names that they memorized. He said:

«أَنَا مُحَمَّدٌ، وَأَنَا أَحْمَدُ، وَالْمَقْفِيُّ، وَنَبِيُّ الرَّحْمَةِ»

"I am Muhammad; I am Ahmad; I am Al-Muqaffi (the last in succession), and I am the Prophet of repentance and the Prophet of mercy."

In another version, the Prophet ﷺ said:

«وَنَبِيُّ الْمَلْحَمَةِ»

"And I am the Prophet of Al-Malhamah."

⁽¹⁾ Al-BuWun no. 3532 and 4896 without the last part explaining the name Al-'Aph, and *Muslim* no. 2354 with similar wording.

- that means, "fighting" and it is authentic, it was recorded by Muslim.¹¹¹

Jabir -fc narrated that the Messenger of Allah said:

«أَنَا أَحْمَدُ، وَأَنَا مُحَمَّدٌ، وَأَنَا الْحَاشِرُ، وَأَنَا الْمَاجِي الَّذِي يَمْحُو اللَّهُ بِي الْكُفْرَ، وَيَوْمَ الْقِيَامَةِ أَلْحَمْدُ لِي» * * * «إِمَامَ الْمُؤْمِنِينَ، وَصَاحِبَ شَفَاعَتِهِمْ»

"I am Muhammad and Ahmad; I am Al-Hashir, who will be the first to be resurrected, the people being resurrected after me; I am Al-Mahi, through whom the Almighty Allah will eliminate Al-Kufr (i.e. disbelief and infidelity). On the Day of Judgment, the banner of praise will be with me, and I will be the leader of the Messengers, and their intercessor."

In His Mighty Book, Allah named him:

﴿بَشِيرًا وَنَذِيرًا﴾

"bringer of good news and warning" (Al-Baqarah 2:119)

And:

﴿رَوْفًا رَحِيمًا﴾

"merciful and full of pity" (Ar-Tawbah 9:128)

And:

﴿رَحْمَةً لِّلْعَالَمِينَ﴾

"a mercy to the worlds" (Al-Anbiya' 21:107)



¹¹¹ Muslim no. 2355. The part mentioning Al-Malhamah is in Ahmad 4:395, 404, 407, Ibn Hibban no. 6314 and similar in Ahmad 5:405, and At-Tirmidhi's Ash-Shama'il p. 191, after which Al-Albani said: "Its chain is Hasan (fair)..."

flis Upbringing, Trips to Syria, and Marriage to Khadijah



ijtrhe was orphaned, the Messenger of Allah jg, was under the aeof his grandfather, 'Abdul-Muttalib, and after his death, his paternal uncle, Abu Talib took on the responsibility of raising the young boy.

Allah, the Almighty, protected him from following the evil ways al customs of the people of pre-Islamic Arabia. Allah endowed 3 good character, he was known among his people for his aness, he was held in high esteem because of his truthfulness, acellence of manners and his purity.

When the Messenger of Allah was just a boy of about twelve his, he and his uncle, Abu Talib, made a journey to Busra.¹¹¹ It ns there that a monk by the name of Bahira saw the young tttammad, and recognized him immediately as the Prophet of Almighty Allah Bahira took him by hand and said, "This is the Mer of the worlds, this is the Messenger of the Lord of all that exists. He will be sent as a mercy to the worlds."

Win was asked, "Who told you so?" He replied, "When he sue from Al-'Aqabah, there was not a tree or rock that did not prostrate itself; such creatures only prostrate themselves to a fphet, and we find him mentioned in our books." Bahira then tttacted Abu Talib to return with the boy to Al-'Aqabah, out of

¹¹¹ A city in north-western Syria.

- that means, "fighting" and it is authentic, it was records Muslim.¹¹¹

Jabir * narrated that the Messenger of Allah said:

أَنَا مُحَمَّدٌ وَأَنَا الْحَاشِرُ، وَأَنَا الْمَاجِي الَّذِي يَمُوتُ
 وَالْكَفْرُ، وَالْقَوْمُ الَّذِي لِي لِيَاءُ الْحَمْدِ مَعِيَ إِمَامَ الْمُؤْمِنِينَ،
 وَصَاحِبَ شَفَاعَتِهِمْ

"I am Muhammad and Ahmad; I am Al-Hashir, who will be the first to be resurrected, the people being resurrected after me; I am Al-Mahi, through whom the Almighty Allah will eliminate Al-Kufr (i.e. disbelief and infidelity). On the Day of Judgment, the banner of praise will be with me, and I will be the leader of the Messengers, and their intercessor."

In His Mighty Book, Allah named him:

﴿بَشِيرًا وَنَذِيرًا﴾

"bringer of good news and warning" (Al-Baqarah 2:119)

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"merciful and full of pity" (At-Tawbah 9:128)

And:

﴿رَحْمَةً لِّلْعَالَمِينَ﴾

"a mercy to the worlds" (Al-Anbiya' 21:107)



** Afasttai no. 2355. The part mentioning *Al-Malhamah* is in *Ahmad* 4:395, 404
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As-Sunan p. 191, after which *Al-Albani* said: "Its chain is *Hasa*
(fair)."

His Upbringing, Trips to Syria, and Marriage to Khadijah



Ata he was orphaned, the Messenger of Allah jg, was under the care of his grandfather, 'Abdul-Muttalib, and after his death, his paternal uncle, Abu Talib took on the responsibility of raising the young boy.

Allah, the Almighty, protected him from following the evil ways and customs of the people of pre-Islamic Arabia. Allah endowed him good character, he was known among his people for his piety, he was held in high esteem because of his truthfulness, excellence of manners and his purity.

When the Messenger of Allah was just a boy of about twelve years, he and his uncle, Abu Talib, made a journey to Busra.¹¹¹ It was there that a monk by the name of Bahira saw the young Muhammad, and recognized him immediately as the Prophet of Almighty Allah. Bahira took him by hand and said, "This is the master of the worlds, this is the Messenger of the Lord of all that exists. He will be sent as a mercy to the worlds."

When he was asked, "Who told you so?" He replied, "When he came from Al-Aqabah, there was not a tree or rock that did not prostrate itself; such creatures only prostrate themselves to a Prophet, and we find him mentioned in our books." Bahira then instructed Abu Talib to return with the boy to Al-Aqabah, out of

¹¹¹ Aay in north-western Syria.

fear of what the Jews might do to him, if they found him in Busra.^[1]

When he grew to be a young man, the Prophet ﷺ again went to Busra with Maisarah, the servant of a noblewoman by the name of Khadijah, to sell merchandise belonging to her. Upon his return to Makkah, Khadijah was so pleased with the profits he had netted her, and so impressed by this young man's honesty and nobility of character that she proposed marriage to him.

He married Khadijah [^] when he was twenty-five years old^[1] and when he reached the age of forty, Allah [^] the Almighty chose him to convey His Message. It was during one of his retreats to the cave of Hira', in Makkah, that the angel Jibril first appeared¹¹¹

¹¹¹ This is short version of the story is recorded by At-Tirmidhi (no. 3620) and Al-Hakim (2:615-617) who said, "This Hadith is Sahih according to the criteria of the Two Shaikhs, and they did not record it." But in *At-Talkhis*, Adh-Dhahabi said, "I think it is fabricated, for some of it is false." In *As-Seerah* p. 57, he said, "It is a Hadith that is very Munkar (denounced)." Ibn Kathir also called it *Gharib* (scarce, unfamiliar or strange) in *Al-Bidm/ah zoan-Nihayah* 2:348. This is because some of the versions mention Bilal. In his *Seerah* Ibn Kathir said, "At-Tirmidhi's narrators are trustworthy." In *Al-Isabah* 1:293, Ibn Hajar said, "This story has been mentioned with a chain consisting of trustworthy narrators via the Hadith of Abu Musa Al-Ash'ari that was recorded by At-Tirmidhi and others. But in it the monk was not named, and it also contains other objectionable statements, that is the statement that Abu Bakr and Bilal were his followers then. The reason for rejecting this is that Abu Bakr was not a follower of his at that time, nor had he purchased Bilal yet. This only implies that this portion is from another Hadith and it was attached to this Hadith. So in summary, it is a blunder from one of the narrators." Al-Albani also graded this Hadith authentic in *Sunan At-Tirmidhi* and *Al-Mishkat*, and he said, "But the mention of Bilal is Munkar (denounced) as they say." Others who recorded it include Al-Bazzar (according to Ibn Al-Qayyim in *Zadul-Ma'ad* 1:77) Ibn 'Asakir in *Tarikh Dimashq* pp. 1-7, Ibn Ishaq p. 53, Al-Baihaqi in *Dala'il An-Nubuwwah* 2:24-26, Abu Nu'aim in *Dala'il An-Nubuwwah* p. 170-172. Ibn Abu Shaibah no. 11782 and 18390 as well as others.

^[2] The scholars consider it allowed to say such phrase, although they do not consider it lawful to require it, or make it a habit, for an individual aside from one of the Prophets.

^[3] The more popular view is that he was forty. See *Fathul-Bari* 7:134 and *Siyar A'lām An-Nubalā'* 2:109.

Short Biography
 remained in Makkah for thirteen years, or, some say

to ten. S. re but the first view is what is correct.[^]

He would p
 in Jerusalem,
 Rather
 Maqdis. He
 period up to

perform the prayer in Makkah facing Baitul- Maqdis.
 a) the while never turning his back to Al-Ka'bah.
 be in front of him, in the direction of Baitul-
 Maqdis. He if wo ke p on facing Baitul- Maqdis in the prayer,^[2] for a
 16 or 17 months, after his arrival to Al-Madinah.



His Migration

Then he migrated to al-Madinah accompanied by Abu Bakr As-Siddiq rfe., the freed slave of Abu Bakr named 'Aamir bin Fuhairah, and 'Abdullah bin 'Uraiqit Al-Laithi, who was a disbeliever, as their guide. The Messenger of Allah remained in Al-Madinah for 10 years.

His Death

He died when he was sixty-three years old, some say that he was sixty-five or sixty, but the first view is what is correct.¹¹¹

His death occurred on a Monday during mid-morning after twelve nights had passed in the month of Rabi'ul-Awwal. Some say it was after two nights had passed or during the beginning of the month.

He was buried on Wednesday night, some say it was a Tuesday, and his illness before death had lasted for twelve days, some saying it was fourteen.

¹¹¹ See *Al-Bukhari* nos. 3536, 4466 and *Muslim* no. 2349.

His body was washed by 'Ali bin Abu Talib, his uncle Al-'Abbas, Al-Fadl bin Al-'Abbas, Qutham bin Al-'Abbas, Usamah bin Zaid, Shuqran his freed slave, and the process was attended by Aws bin Khawla Al-Ansari.

He was shrouded in three pieces of cloth from Sahul, a city in Yemen, there was no shirt or turban.¹¹¹

The Muslims offered the funeral prayer individually without an *Imam*.¹²¹ A piece of red velvet that he used to cover himself with was spread underneath him.¹³¹ Al-'Abbas, 'Ali, Al-Fadl bin Al-'Abbas, Qutham, and Shuqran entered his grave, which was blocked by nine stone blocks.

He was buried under the place of the bed he was in when he died. The niche was dug in the grave in the home of 'Aishah.¹⁴¹ later Abu Bakr and 'Umar would be buried next to him.

¹¹¹ See *Al-Bi-Ahari* no. 1264 and *Muslim* 941.

© In *Al-Bidayah wan-Nihayah* 5:286, Ibn Kathir states that there is a consensus among the scholars on this matter. In *Al-Umm* 1:244 Ash-Shafi'i said,

"They only prayed individually, because of their reverence for him..."

¹²¹ *Muslim* no. 967 and *An-Nasa'i* 4:81.

¹⁴¹ See *Al-Bukhari* no. 3189.

His Children

His Sons

He ﷺ had three sons:

Al-Qasim, after whom he was nicknamed, was born in Makkah before his Prophethood, and died at the age of two. About him, Qatadah said; "He lived until he was able to walk."

'Abdullah was called At-Tayyib and At-Tahir because he was born during the time of Islam. Some say that the names At-Tahir and At-Tayyib were names of other sons, but the former is the most correct opinion.

Ibrahim was born in Al-Madinah and died there during the tenth year after *Hijrah* at the age of 17 or 18 months.

There is a false statement that the Messenger of Allah ﷺ had a son named 'Abdul-'Uzza, but Allah the Almighty purified His Messenger jgg from ever giving such a polytheistic name.

His Daughters

Zainab was given in marriage to 'Abul-'Aas bin Ar-Rabi' bin 'Abdul-'Uzza bin "Abd Shams, the son of her maternal aunt Halah bint Khuwailid. She gave birth to 'Ali, who died when he was a little boy; 'Umamah, whom the Prophet carried while performing the prayer, who after reaching puberty was given in marriage to 'Ali, after the death of Fatimah.

Fatimah married 'Ali bin Abu Talib, and gave birth to Al-Hasan, Al-Husain, and Muhassin who died in childhood, and also Umm Kulthum who was given in marriage to 'Umar bin Al-Khattab,

Zaynab, who was given in marriage to 'Abdullah bin Ja'far. Zaynab married 'Uthman bin 'Aff an. Upon her death, he married Ruqayyah, (whose name was also) 'Umm Kulthum and she also during her lifetime- Ruqayyah gave birth to a son who was 'Abdullah, who 'Uthman bin'Aff an was nicknamed after 'Ujjah (Abdullah).

The daughters are four, without any differences among the fathers. As for the sons, the sound opinion is that there were four of them. The birth order of the children of the Prophet jg is: Al-Qasim, then Zainab, Ruqayyah, Fatimah, then 'Umm Kulthum before the dawn of Islam; and then Abdullah and 'Ujjah who was born in Al-Madinah. All of his children were free, except Ibrahim, who was born from Mariyah, the Ethiopian slave girl. All of his children died before him, except Fatimah, who died six months after his death.

His Hajj and 'Umrah

Humam bin Yahya reported that Qatadah said: "I asked Anas 'How many times did the Prophet ﷺ form 'Umrah?' He replied, 'Four times: The 'Umrah of Hudaibiyah, in Dhul-Qa'dah when the pagans hindered him; the 'Umrah in the following year, in Dhul-Qa'dah after the peace treaty was signed with them; 'Umrah from Al-Ji'ranah, where he distributed the war booty (I think he meant the booty of the Battle of Hunain), and the 'Umrah along with his farewell Hajj.' I then asked him, 'How many times did he perform Hajj?' He, Anas, replied, 'Once.'¹¹

All of these were performed after his migration to Al-Madinah. As for how many times he performed Hajj and 'Umrah while still in Makkah before the migration, nobody mentioned anything about that.

Therefore, he performed Hajj (pilgrimage) only once, and it is known as *Hajjatul-Wida'*, or the farewell pilgrimage in which he bade the people farewell, saying:

«عَسَىٰ أَلَّا تَرُونِي: عَامِي هَذَا»

"Perhaps you will not see me after this year."¹²

¹¹ See *Al-Bukhari* no. 1778, *Muslim* 1253, *Abu Dawud* 1994, *At-Tirmidhi* 815

¹² See *Muslim* no. 1297, *Abu Dawud* 1970, *An-Nasa'i* 5-270 *Ibn Ma'iah* 3023 and *Ahmad* 3:318, 337, 367 and 378.

His Expeditions

The Messenger of Allah ﷺ commanded twenty-five battles and dispatched fifty or more expeditions, as authenticated by biographers, such as Muhammad bin Ishaq, Abu Ma'shar, Musa bin 'Uqbah, and others.

He himself actually fought in nine of the battles: Badr, Uhud, Khandaq, Banu Quraizah, Banu Al-Mustaliq, Khaibar, the Conquest of Makkah, Hunain, and At-Ta'if. Others say that he also fought at Wadi Al-Qura¹¹ and in Al-Ghabah, and during the battle with Banu An-Nadir.



¹¹ Wadi Al-Qura and Al-Ghabah are two areas close to Al-Madinah on route to Greater Syria.

His Scribes and Messengers

His scribes included Abu Bakr As-Siddiq, 'Umar bin Al-Khattab, 'Uthman bin 'Affari, 'Ali bin Abu Talib, 'Amr bin Fuhairah, 'Abdullah bin Al-Arqam Az-Zuhri, Ubayy bin Ka'b, Thabit bin Qais bin Shamas, Khalid bin Sa'id bin Al-'Aas, Hanzalah bin Ar-Rabi' Al-Asadi, Zaid bin Thabit, Mu'awiyah bin Abu Sufyan, and Shurahbil bin Hasanah. Mu'awiyah bin Abu Sufyan and Zaid bin Thabit were the most attentive scribes.

He sent 'Amr bin Umayyah Ad-Damri to An-Najashi (the ruler of Ethiopia) whose proper name was Ashamah which means 'a grant'. He took the letter of the Messenger of Allah ﷺ, placed it on his eyes, descended from his bed and sat on the floor. He accepted Islam and was faithful, doing so before Ja'far bin Abu Talib, and his companions. It is authentically reported that the Messenger of Allah ﷺ performed the funeral prayer for him on the day he died¹¹ and some narrators say that light could be seen coming from his grave.

He jye dispatched Dihyah Al-Kalbi to Caesar, the emperor of the Rome, whose name was Heraclius. He asked about the Prophet igg and was sure of his Prophethood, so he wanted to accept Islam, but his people would not allow it. Fearing the loss of kingdom he refrained.¹²¹

He sent 'Abdullah bin Hudhafah As-Sahmi to Khosrau, the Persian emperor, who upon reading the letter from the Prophet

hl See *Al-Bukhari* no. 1333.

¹²¹ See *Al-Bukhari* no. 7.

it into shreds. After which, the Prophet ﷺ said:

«مَرْقُ مَلِكًا»

"May Allah tear his kingdom to pieces."¹¹

Allah, the Almighty, answered the Messenger's invocation and Khosrau's kingdom was torn up and utterly dispersed.

The Messenger of Allah ﷺ sent Hatib bin Abu Balt'ah Al-Lakhmi to Al-Muquaqis, the ruler of Alexandria and Egypt. Al-Muquaqis received the message with good manners and said kind words. He did not accept Islam, but he presented Mariyah Al-Qibtiyah, and her sister Sirin, as gifts to the Messenger of Allah ﷺ. The Messenger gave Sirin as a present to Hassan bin Thabit who later gave him a son, Abdur-Rahman bin Hassan.

The Prophet jg sent Amr bin Al-'Aas to the two kings of Oman, Jaifar and Abd, the sons of Al-Julandi who were from the tribe of Al-Azd. At the time Jaifar was the ruler and the two brothers accepted Islam. They charged 'Amr bin Al-'Aas with the responsibility of collecting the *Zakali*. 'Amr bin Al-'Aas carried out this responsibility until the death of the Messenger of Allah &

Salit bin 'Amr bin Al-'Aamri was sent to Hawdhah bin 'Ali Al-Hanafi at Al-Yamamah. He entertained him generously and wrote to the Prophet jg saying, "How excellent is what you invite the people to do. I am the orator and poet of my people. So, allocate for me some position." The Messenger of Allah jg rejected his suggestion, and he later died as a disbeliever in the year of the conquest of Makkah.

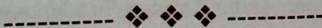
The Messenger of Allah gj sent Shuja' bin Wahb Al-Asdi to Al-Harith bin Abu Shamir, the Ghassani king in Balqa', a province of Greater Syria. Shuja' met with him at Ghutah in Damascus. Al-Harith read the message, threw it down and threatened, "I will march forth to him," but Caesar prevented him.

¹¹¹ *Al-Bukhari* no. 4424.

The Prophet sent Al-Muhallab bin Abu 'Umayyah Al-Makhzumi to Al-Harith Al-Himyari, one of the kings of Yemen.

He also sent Al-'Ala' bin Al-Hadrami to Al-Mundhir bin Sawi Al-Abdi, the King of Bahrain, with a letter inviting him to Islam. After reading the letter, he accepted Islam and was faithful.

Abu Musa Al-'Ash'ari and Mu'adh bin Jabal Al-Ansari were sent to the people of Yemen. They invited the people to accept Islam and the ruler as well as the majority of the people accepted Islam without putting up a fight.



His Paternal Uncles and Aunts

His Paternal Uncles

The Messenger of Allah ﷺ had eleven paternal uncles, among them:

Al Harith was the eldest of Abdul-Muttalib's sons, and Abdul-Muttalib was nicknamed after him. Some of Al-Harith's sons and grandsons were Companions of the Prophet ﷺ.

Qutham passed away when he was still a youth, and was the maternal brother of Al-Harith.

Az-Zubair bin 'Abdul-Muttalib was one of the nobles of Quraish. He witnessed the Battle of Hunain with the Messenger of Allah ﷺ, where he proved his courage on that day. He was martyred in Ajnadin, Greater Syria. It was reported that his body was found surrounded by seven others whom he had killed. Dub'ah bint Az-Zubair was a Companion of the Prophet ﷺ, and her mother was Umm Hakim bint Az-Zubair who narrated from the Prophet ﷺ.

Hannah bint 'Abdul-Muttalib, the Lion of Allah and the Lion of His Messenger ﷺ, was also his foster brother via suckling. He accepted Islam early, migrated to Al-Madinah, participated in the Battle of Badr, and was martyred on the day of Uhud. He was survived by one daughter.

Abul-Vadl Al-'Abbas bin 'Abdul-Muttalib accepted Islam, was faithful to it, and was among those who migrated to Al-Madinah. He was three years older than the Prophet ﷺ, had ten sons, three of whom, Al-Yadl, 'Abdullah, and Qutham were among the Companions of the Prophet ﷺ. He died in the thirty-second year

of the *Hijrah*, in Al-Madinah during the caliphate of 'Uthman bin 'Affan. He, Az-Zubair and Hamzah were the only paternal uncles of the Prophet ﷺ who accepted Islam.

Abu Talib bin 'Abdul-Muttalib, whose real name being 'Abd Manaf, was the maternal brother of 'Abdullah, the Prophet's father, and 'Aatikah who had the dream about the Battle of Badr.¹¹¹ Their mother was Fatimah bint 'Amr bin 'Aai'd bin 'Imran bin Makhzum. He had four sons: Talib who died as a disbeliever, while 'Aqil, Ja'far and 'Ali were among the Companions of the Messenger of Allah ﷺ . Umm Hani, one of his daughters, was one of the female Companions. They say that her real name was Hind. Some reporters say that he had another daughter named Jumanah.

Abu Lahab bin 'Abdul-Muttalib, his real name 'Abdul-'Uzza. His father nicknamed him Abu Lahab because of his handsomeness. Among his children were 'Utbah and Mu'attib who accompanied the Prophet in the battle of ﷺ . He had a daughter named Durrah, and all of them were Companions of the Prophet. He had another son named 'Utaibah who died upon disbelief. He was killed by a lion at Az-Zarqa' in Greater Syria, after the Prophet had invoked ﷺ against him.

'Abdul-Ka'bah, and **Hajal** whose real name was Al-Mughirah, and **Dhirar**, the maternal brother of Al-'Abbas, and Al-Ghidaq. He was called Al-Ghidaq because he was very generous.

His Six Paternal Aunts

Safiyyah bint 'Abdul-Muttalib was the maternal sister of Hamzah; she accepted Islam and migrated to Al-Madinah. She was the mother of Az-Zubair bin Al-'Awwam and she died in Al-Madinah during the caliphate of 'Umar bin Al-Khattab.

'Aatikah bint 'Abdul-Muttalib is said to have accepted Islam.

¹¹¹ That is, she had a frightening dream foretelling about the battle as recorded in *Seerah Ibn Hisham* 1:607.

She was the one who had a dream about the Battle of Badr. She was mamed to Abu 'Umayyah bin Al-Mughirah bin 'Abdullah bin 'Umar bin Makhzum, and she gave birth to 'Abdullah, Zuhair and Qaribah who was the eldest. 'Abdullah accepted Islam.

Ama bint 'Abdul-Muttalib married 'Umair bin Wahb bin Abdud-Dar bin Qusai. She gave birth to Tulaib bin 'Umair, who was one of the early emigrants. He fought in the Battle of Badr, was martyred in Ajnadin, and left behind no children.

Umaimah bint 'Abdul-Muttalib was married to Jahsh bin Ri'ab. She gave birth to 'Abdullah who was martyred on the day of Uhud, and Abu Ahmad, the blind poet whose proper name was 'Abd. She also gave birth to Zainab, who was the wife of the Prophet ﷺ , Habibah, and Hammah. All of these were Companions of the Prophet ﷺ . She also had a son named 'Ubaidullah bin Jahsh who accepted Islam but later became a Christian in Ethiopia, then he died there as a disbeliever.

Barrah bint 'Abdul-Muttalib was married to 'Abdul-Asad bin Hilal bin 'Abdullah bin 'Umar bin Makhzum. She gave birth to Abu Salamah, whose proper name was 'Abdullah, and he was the earlier husband of Umm Salamah, the wife of the Prophet ﷺ .

Umm Hakim, whose proper name was Al-Baida' bint 'Abdul-Muttalib. She was married to Kuraiz bin Rabi'ah bin Habib bin 'Abd Shams bin 'Abd Manaf. She was the mother of 'Arwa bint Kuraiz, who was the mother of 'Uthman bin 'Affan 4⁰.

His Wives

Khadijah bint Khuwailid bint Asad bin 'Abdul-'Uzza bin Qusai,

was the first wife of the Prophet. He married her when he was twenty-five years old, and she remained with him until the Almighty Allah chose him as His Messenger. She was his trusted confidant. She died three years before the emigration, according to the correct view. Others say that her death was five years before the migration, and still others say four years.

Sawdah bint Zam'ah bin Qais bin 'Abd Shams bin 'Abd Wadd bin Nasr bin Malik bin Hisl bin 'Aamir bin Luai was married to the Prophet after the death of Khadijah 'A in Makkah, before the migration. Sawdah had been previously married to As-Sakran bin 'Amr the brother of Suhail bin 'Amr. She grew old with the Prophet, and he had wanted to divorce her but she gave her allotted days to 'Aishah so he did not divorce her.¹¹¹

The Messenger of Allah married 'Aishah bint Abu Bakr As-Siddiq in Makkah two years before the migration. Some say it was three years. She was six years old at the time. Some say that she was seven but the first view is what is correct. They began to live together seven months after the migration in Al-Madinah. Some say it was eighteen months. At the time she was nine years old.

The Prophet died when she was only eighteen years old, and she passed away in Al-Madinah during the year 58 AH. Some say it was the year 57 but the first is what is correct. Abu Hurairah led the funeral prayer for her, and she was buried in Al-Baqi', according to her wishes. The Prophet did not marry a virgin besides her. Her nickname was Umm 'Abdullah, and it is reported that she was carrying the child of the Prophet but that she had a miscarriage, but that is not confirmed.

¹¹¹ See *Al-Bukhari* no. 2593 and *Muslim* 1463.

Hafsah bint 'Umar bin Al-Khattab had been married to Khunais bin Hudhafah, one of the Companions of the Messenger of Allah. He witnessed the Battle of Badr,¹¹¹ and died in Al-Madinah. After his death, the Messenger of Allah married Hafsah and it is narrated that the Messenger of Allah wanted to divorce her¹² but the angel Jibril came and said to him, "Indeed Allah orders you to return to Hafsah because she regularly fasts, and she will be your wife in Paradise."¹³

'L'qbah bin 'Aamir Al-Juhani said, "The Messenger of Allah divorced Hafsah bint 'Umar. Umar threw dust on his head saying 'What will Allah do with Umar and his daughter after this?' Jibril descended the next morning and said to the Prophet, 'Indeed Allah orders you to return to Hafsah out of mercy for Umar.'¹⁴

Reporters differ about when she died, some say in the twenty-seventh year after migration, while others say it was the twenty-eighth year AH during the year of the conquests in Africa.

The Messenger of Allah also married Umm Habibah bint Abu Sufyan. Her proper name was Ramlah bint Sakhr bin Harb bin 'Umayyah bin 'Abd Shams bin 'Abd Manaf. She was among those who made the first migration to Ethiopia, accompanied by her first husband 'Ubaidullah bin Jahsh. There her husband became a Christian, but she chose to remain a Muslim, and was later married by Allah's Messenger while she was in Ethiopia. An-Najashi, the king of Ethiopia, gave her four hundred dirhams as dowry that Allah's Messenger sent to Ethiopia with 'Amr bin Umayyah Ad-Damri. Her representative for the marriage was 'Uthman bin 'Affan & Some say it was Khalid

¹¹¹ See *Al-BuJthari* no. 5122.

¹¹² See *Abu Dou'ud* no. 2283, *An-Nosa'i* 6:213, *Ibn Majah* 2016. It was graded authentic by Al-Albani.

¹¹³ Recorded in *Ibn Sa'd* 8:84, *Al-Hakim* 4:15. See also *Majma'uz-Zawa'id* 9:245.

¹¹⁴ It was mentioned by Al-Haithami in *Majma'uz-Zawa'id* 9:244 and he attributed it to At-Tabarani in *Al-Kabir* (23:188) and said, "It contains 'Amr bin Salih Al-Hadrami, who is not known, but the rest of the narrators are trustworthy narrators."

bin Sa'id bin Al-'Aas. She died in the 44th year H.

The Messenger of Allah ﷺ also married Umm Salamah س . Her proper name was Hind bint Abu Umayyah bin Al-Mughirah bin 'Abdullah bin 'Umar bin Makhzum bin Yaqzah bin Murrah bin Ka'b bin Luai bin Ghalib. She was earlier married to Abu Salamah 'Abdullah bin 'Abdul-Asad bin Hilal bin 'Abdullah bin 'Umar bin Makhzum. She died in the year 62 AH and was buried in Al-Baqi'. She was the last of the wives of the Prophet س to die, although some say that the last was Maimunah

The Prophet س also married Zainab bint Jahsh bin Ri'ab bin Yu'mar bin Sabirah bin Murrah bin Kabir bin Ghanam bin Du dan bin Asad bin Khuzaimah bin Mudrikah bin Dyas bin Mudar bin Nizar bin Ma'add bin 'Adnan. She was the daughter of his paternal aunt 'Umamah bint 'Abdul-Muttalib, and was previously married to Zaid bin Harithah, the Prophet's freed slave. When Zaid divorced her, Allah, س above the heavens, married her to the Messenger of Allah س . He never conclude a marriage contract with her, and it is authentically narrated that she used to say to the other wives of the Prophet س All of you were given in marriage by your fathers, but Allah gave me in marriage from above the seven heavens."¹¹ She died in Al-Madinah in the twentieth year AH and was buried at Al-Baqi'.

The Messenger of Allah س also married Zainab bint Khuzaimah bin Al-Harith bin 'Abdullah bin 'Amr bin 'Abd Manaf bin Hilal bin 'Aamir bin Sa'sa'ah bin Mu'awiyah. She was called *Ummul-Masakin* 'the mother of the destitute' because she used to feed the poor. She had been previously married to 'Abdullah bin Jahsh. Some say his name was 'Abdut-Tufail bin Al-Harith but the first view is what is correct. The Prophet married her in the س year of the migration, and she remained with him for only two or three months.

The Messenger of Allah س also married Juwairiyah bint Al-Harith bin Abu Dirar bin [Habib] bin 'Aai'dh bin Malik bin Al-

¹¹ Al-Bukhari no. 7420.

Mustaliq Al-Khuza'iyah. She was a captive from the expedition of Banu Al-Mustaliq, and was in the share of Thabit bin Qais bin Shammas, who gave her a contract of manumission. The Messenger of Allah س paid the contract's amount for her, and then married her in the sixth year AH. She died in Rabi'ul-Awal of the fifty-sixth year AH.¹¹

The Prophet س also mated Safiyyah bint Huyayib bin Akhtab bin Abu Yahya bin Ka'b bin Al-Khazraj An-Nadriyah, from the offspring of the children of Harun bin 'Imran, the brother of Musa, peace be upon them. Safiyyah was a captive from the Battle of Khaibar during the year 7 AH. She had been married to Kinanah bin Abul-Huqaiq who was killed by the Messenger of Allah س during that expedition. The Messenger of Allah س freed her and married her. Her manumission was her dowry, and she died in the thirtieth year AH, some say it was fiftieth year AH.

Maimunah bint Al-Harith bin Hazn bin Bujair bin Al-Harim bin Ruwaibah bin 'Abdullah bin Hilal bin 'Aamir bin Sa'sa'ah bin Mu'awiyah. She was the maternal aunt of Khalid bin Al-Walid and 'Abdullah bin 'Abbas. The Messenger of Allah س married her in Sarif, a place nine miles outside of Makkah. It was there that she lived and it was there that she died.² She was the last among the Mothers of the Believers. She died in the year sixty-three.

This was the total number of wives with whom the Messenger of Allah س consummated his marriages making the number eleven. He concluded the marriage contract with seven others, but he did not consummate the marriages with them.

MS Ahmad 6:277, Abu Dawud TM,3:1 and F8:88 7469
Ahmad 6:333, Al-Tirmidhi 345A

His Servants

There was Anas bin Malik bin An-Nadr Al-Ansari, and Hind and Asma' bin Harithah Al-Aslami, and Rabi 'ah bin Ka'b Al-Aslami.

'Abdullah bin Mas'ud was the carrier of the Prophet's sandals; when he stood he would put them on him, and when he sat he would take them for him until he stood again.

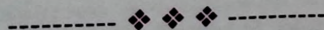
'Uqbah bin 'Aamir Al-Juhani was his mule driver during journeys.

Bilal bin Rabah was the *Mu'adhdhin* and there was also Sa'd, the freed slave of Abu Bakr

Dhu Mikhmar was the nephew of An-Najashi, via his brother, or, some say his sister.

Bukair bin Shaddakh Al-Laiithi, whose name they also pronounce as Bakr.

And Abu Dharr *Al-Ghifari*.



His Freed Slaves

Zadbin Harithah bin Sharahil Al-Kalbi and his son Usamah bin Zaid. Usamah bin Zaid was called 'The beloved, son of the tdoved.'

Ihawban bin Bujdud whose ancestors were from Yemen.

Abu Kabshah from Makkah. They say that his name was Sulaim, fewas martyred at Badr. Others say that he was actually from St lands of the Daus tribe.

tathere were Anasah, Salih (also called Shuqran), Rabah (who was Hack), and Yasar (from Nuba area).

There was also Abu Rafi' whose name was Aslam, or, they say Min He was a slave that Al-' Abbas had given to the Prophet j who in turn freed him.

There were also Abu Muwaihibah of Muzainah, and Fadalaha of Greater Syria.

M' who belonged to Sa'id bin Al-'Aas who died, then he was inherited by his sons. Some of them freed their shares of him, while others retained theirs. So Rafi' came to the Prophet jg seeking his help in that matter, and he gave him what he needed io become free, so he would say, "I am the freed slave of Allah's Messen_{ger} jg."

fee was also Mid'am (who was black), given to him by Rif a'ah Bn Zaid Al-Judhami. He was from Hisma (near Syria) and he was killed in Wadi Al-Qura.

fei Kirkirah who helped the Prophet sg with his traveling

provisions.

There was Zaid also, who was the grandfather of Hilal bin Yasar bin Zaid.

And also 'Ubaid who was the son of Abdul-Ghaffar.

There was a Tahman, or Kisan, or Mihran, or Dhakwan, or Marwan.

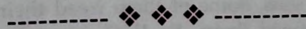
There was Ma'bur the Copt who was given to him by Al-Muquqis.

There were Waqad, Abu Waqad, Hisham, Abu Dumairah, Hunain, Abu 'Asib and his name was Ahmar, and Abu 'Ubaid.

Safinah was a slave of Umm Salamah the wife of the Prophet ﷺ. She freed him under the condition that he will be serving the Prophet s.g. He would say, "Even if she had not made such condition upon me, I would not have separated from Allāh's Messenger Xg."

These are the well-known, and they say that there were actually forty of them.

As for the freed slaves who were women; there was Salma Umm Rafi', Barakah Umm Aiman whom he jg inherited from his father. She was the mother of Usamah bin Zaid. There was also Maimunah bint Sa'd, Khadirah and Radwa.



His Animals

Re first horse he owned was As-Sakb whom he purchased from a Bedouin from Banu Fazarah for ten silver coins. He was known h the Bedouins as Ad-Darris. But the Prophet ag called him As-ikb He had spots on his lower right legs, and he was the first tae the Prophēt ig fought on.

He had a horse named Sabbah which he used to race on.

UMurtajaz was the horse that he bought from a Bedouin while Khuzaimah bin Thabit was a witness for him, and the Bedouin was from Banu Murrah.

SahlbinSa'd As-Sa'adi said, "There were three of the Messenger d Allāh's horses with me: Lizaz, Az-Zarab, and Al-Luhaif. Lizaz was a gift from Al-Muquqis, Al-Luhaif was a gift from Rabi'ah hn Abul-Bara' who inherited it from the cattle of Banu Kilab. Az-Zarab was given to him by Farwah bin 'Amr Al-Judhami.

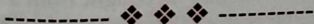
Hehad a horse called Al-Ward that was given to him by Tamim Ad-Dari, then he gave it to 'Umar who rode it and found it to be swift

Hehad a mule named Ad-Duldul which he would ride during wimeys. He grew old until he lost his teeth, so he ag would have to grind up his feed for him. He died in Y anbu'. He had a donkey named 'Ufair that died during the Farewell Pilgrimage.

Hehad twenty milking camels who would give him two giant "Maners of milk every night. Among the most productive were Wm'. As-Samra' Al-'Uraiyyus, As-Sa'diyah, Al-Baghum, Al-'iūsairah and Ar-Rayya. He had a milking camel named Burdah

that was given to him by Ad-Dahak bin Sufyan. It would provide as much milk as two of the other most productive camels. He had one named Muhrah which was sent to him by Sa'd bin 'Ubadah from the stock of Banu 'Aqil, and another named Ash-Shuqra'. He had one named Al-'Adaba' which Abu Bakr had bought along with another from the stock of Banu Al-Harish for eight hundred dirhams. So Allah's Messenger bought it from him for four hundred dirhams, and that is the camel that he rode for the migration to Al-Madinah. There was also Al-Qaswa' and Al-Jud'a' which he raced and whose speed amazed the Muslims.¹¹

There were seven goats he used for milk. They were 'Ajzah, Zamzam, Suqya, Barakah, Warasah, Atlal and Atrah. He also had one-hundred other goats.



¹¹ See *Al-Bukhari* no. 6501.

His Armor

He had three swords from the stock of Banu Tamim, one he called Ar-Rawha', another called As-Safrat, and a yellow one called As-Safrat. He had a shield that had an image of a ram's head on it for which reason he didn't like to use it. But one morning he arose and found that Allah had revealed to him that the sword was called Dhulfiqar which he got on the day of Badr.

His is the sword that he saw in his dream about the Battle of Uhud.¹² It had before belonged to Munabbih bin Al-Hajaj As-Sakini.

He got three swords from the armor of Banu Qainuqa': a sword to the area called Qula'i, one called Bitar and one called Al-Wad.

After that, from Al-Fuls, he got one called Al-Mikhdam and another called Rasub which was made in Taiy'.

Abu Bakr bin Malik & said, "The lower sheath for Allah's Messenger's sword was made of silver, the end of its handle was of silver, and between them was a ring that was of silver."

He got two coats of mail from the armor of Banu Qainuqa': one he called As-Sughdiyyah and another called Fiddah. Muhammad bin Salamah was reported to have said, "I saw Allah's Messenger [on the day of Uhud] with two coats of mail, Dhatul-Fudul and Fiddah. On the day of Khaibar I saw him with two coats of mail, Dhatul-Fudul and As-Sa'diyah."

¹² See *Al-Bukhari* no. 4081 and *Muslim* 2271.

His Features

Anas bin Malik said: "Whenever Abu Bakr As-Siddiq, saw the Prophet coming, he used to cite this poetic verse:

"The honest, the chosen, the one inviting to good has appeared;
Glittering like the full moon light with a halo around it."

Abu Hurairah said: "Umar bin Al-Khattab used to repeat the poetic verses of Zuhair bin Abu Salma about Hirn bin Sinan:

'Had you come from anything but a human being,
You would have been illuminating like the full moon.'

'Umar used to say to his friends, 'Like this the Messenger of Allah (ﷺ) was, and none but him.'"^[1]

'Ali bin Abu Talib & said, "Between his shoulders was the Seal of Prophethood, and he was the last of the Prophets. He was the most generous of all people, had the widest chest among them and the most truthful in speech among them, the most honoring to his covenant, the most cordial in behavior among them, the most honoring to his companions. Whoever saw him, he would be immediately awed by him, whoever mixed with him, he would love him. I have not seen anyone like him before him nor after him."[^]

Al-Bara' bin 'Azib رضي الله عنه said, "Allah's Messenger ﷺ of medium build, having wide shoulders with hair reaching to his earlobes. I

^[1] Similar was recorded by Abu Nu'aim in *Dala'il An-Nubuwwah*.

^[2] See *Dala'il An-Nubuwwah* by Al-Baihaqi 1:226, and there are supporting narrations for it among the authentic *Ahadith*.

redness in his beard, and I have never seen anything as

altS⁰1. "IH

tr⁰1 dso⁰1 Ashim⁰1

Anas bin Malik رضي الله عنه said, "He was the most moderate of build among the people. He was not at all too tall nor too short, having a bright color or not too white nor too red, his hair was not too curly nor too straight, but average hair."^[2]



^[1] Al-BuMiari no. 3551 and Muslim 2337.

^[2] Al-Bidhathi no. 3547 and Muslim 2347.

His Characteristics

The Messenger of Allah [^]was the bravest of the people. 'Ali bin Abu Talib said: "When the fighting got severe, and the people met their enemies, we used to find shelter with the Messenger of Allah [^]." [1]

He was the most generous of the people, he was never to say no when requested anything from anyone.

He was the most patient of all *people*.

He was more shy than a virgin in her seclusion. He never fixed his gaze on anyone.

He never sought revenge for himself nor did he ever get angry for himself. But whenever the boundaries of Allah [^] were violated, he used to avenge for them only, and when he was angry, no one could intercede with him.

The far and the near, the weak and the strong were all equal before him, as far as rights were concerned.

He never criticized any kind of food. If he liked it, he would eat of it. If not, he would refrain.

He never ate reclining, nor did he eat on a table. He never prohibited himself from enjoying the permissible things. If he found dried dates, he would eat them. If he found roasted meat, he would eat of that as well. If he found bread baked of wheat or

IU Similar was recorded in *Ahmad* no. 564, and it was graded authentic by Ahmad Shakir.

purely, he would eat of it. If he found milk, it would be enough for him. He ate watermelon, with fresh dates, and he was particularly fond of sweets and honey.

^Hurairah [^] narrated: "Allah's Messenger [^] left this world without satisfying his hunger even with barley bread."¹¹

It was also said: "Sometimes a month or two would pass before a jit was lit in the house of the Prophet [^], and their food was only dates and water."¹²

He would accept gifts of food and would give something to those who gave a gift to him. But he never ate from charity. He never indulged in luxurious food nor garments. He ate what he had and wore what he had.

He mended his own shoes and patched his own clothes. He helped his family with the daily household chores, and used to visit the sick among the people.

He was the most modest of the people, and would answer the imitation of any who invited him, whether that person was rich or poor, common or noble.

He loved the poor and the needy, and attended their funerals, and visited the sick among them. He never insulted a poor man for his poverty, nor feared a rich because of his power and status.

He used to ride on a horse, a camel, a donkey, and a mule. He would let his servant or someone else ride on the saddle behind him. He never allowed anyone to walk behind him, and used to say:

«خَلُّوا ظَهْرِي لِلْمَلَائِكَةِ»

"Let my back for the angels."¹³

He used to wear woolen garments and sewn shoes. The garment

puttin'no. 5414.

^Al-SidJuri no. 6458 and *Muslim* 2972.

^*Ahmad* 3:398, *Ibn Ma'ah* no. 246, *Al-Hakim* 4:281, and *Ibn Hibban* no.

© (Al-Miwarid). Al-Albani graded it authentic in *As-Sahihah* no. 1557

he liked most was *Hibarah*, a type of cloak made in Yemen, which had red and white in it.

His ring and its face were made of silver. He used to wear it on his right little finger, or sometimes on the left.

He would tie a stone to his belly out of hunger, preferring the provisions of the life of the Hereafter, to holding the keys to the treasures of this worldly life.

He used to mention Allah much and never indulged in vain talk. He used to shorten the sermon and prolong the prayer.

Although he had many concerns, he always maintained a cheerful disposition, and offered a smile as a means of greeting.

He liked good scents and disliked bad odors.

He used to entertain the noble; and was generous to the virtuous people. He used to meet all the people cheerfully, and was never known to be rough or unkind to anyone.

He did not deny the permissible playing. He would jest, but would always speak the truth. He would accept the excuse from the one who gave it.

He possessed both male and female slaves, but never felt haughty, or placed himself above them in food or dress.

He never wasted time. He was in the service of Allah at all times, even when conducting the routine, mundane chores of everyday life.

He was a shepherd, and he said:

«مَا مِنْ نَبِيٍّ إِلَّا وَقَدْ رَعَا مَا»

"Allah did not send any Prophet, except that he was a shepherd." [1]

'Aishah رضي الله عنها was asked about the character of Allah's Messenger ﷺ, and she said:

[1] *Al-Bukhari* nos. 2262, 5453 and *Muslim* no. 2050.

«كَانَ خُلُقُهُ الْقُرْآنَ»

"His character was that of the Qur'an." [1]

abated for the sake of Allah and he loved for the sake of Allah, upon an authentic narration. رضي الله عنه said: "I never touched silk or velvet softer than the hand of Allah's Messenger and never smelled any smell regardless of what it was that was more pleasant than the smell of Allah's Messenger. I served Allah's Messenger for ten years, and he never said to me, 'uff' (a minor harsh word denoting impatience) and never blamed me by saying 'Why did you do so, or why didn't you do so?'"^

Allah the Almighty bestowed on him perfect morals and perfect deeds. He endowed him with knowledge about the early people and the people to come. He revealed to him that which, if the people followed, they would be saved, yet he was illiterate. He neither read nor wrote, and despite what the disbelievers say, he had no tutor of any kind. He was born in the desert of Arabia, during the period of ignorance, yet Allah the Almighty gave to him what he gave to no one before him, nor will He give to anyone after him. Allah the Almighty chose him above all that exists, so we ask that the peace and blessings of Allah be upon him until the Day of Judgment.



[1] *Muslim* no. 746, *Abu Du'rad* 1342, and *An-Nasa'i* 3:199.
[2] *Al-Bukhari* nos. 3561, *Muslim* 2309 and *Abu Da'ud* 4774.

His Miracles

Of all the miracles of the Prophet ﷺ, Qur'an stands as the greatest. This Book, that is the everlasting Words of the Almighty Allah, and has His Guarantee of protection from falsehood until the Day of Rising, is like no other book this world has ever known, or will ever know. It is the Book that incapacitated the people of eloquence and fluency. Mankind could never produce ten chapters, or one chapter or even one verse similar to its verses, even if they joined forces all together to accomplish the task. The inimitability of the Noble Qur'an was confessed by the polytheists and the disbelievers, and even those who rejected it still recognized its truthfulness.

The polytheists asked him to show them a sign. He showed them the splitting of the moon.¹¹¹ Allah the Almighty stated the incident in the Noble Qur'an, saying:

﴿اَفْتَرَبِ السَّاعَةَ وَاَنْشَقَّ الْقَمَرَ﴾

"The Hour has drawn near, and the moon has been cleft asunder." (Al-Qamar 54:1)

The Messenger of Allah said: ﷺ

﴿اِنَّ اِلَهَ تَعَالَى سَجَّ لِي الْاَرْضَ، فَجِيَّ مَسَارِقَهَا وَمَغَارِبَهَا. وَسَيَبْلُغُ مُلْكُ اُمَّتِي مَا رُوِيَ لِي مِنْهَا﴾

¹¹¹ See *Al-Bukhari* no. 3636 and *Muslim* 2802.

"Allah has gathered up the earth for me, and I have seen the places where the sun rises and the places where it sets. The domain of my nation will reach to the places I have been shown."¹¹¹

The Messenger of Allah ﷺ used to deliver the sermon on a palm-tree trunk. When he began using a pulpit to deliver the sermon on, the tree trunk wept out of eagerness for his speech. It would not stop crying until the Messenger of Allah ﷺ touched it with his hand, and consoled it¹¹²

It is authentically reported that water gushed forth from between his fingers on more than one occasion.¹³¹

Pebbles in his hand were heard glorifying Allah the Almighty, then he put them in the hand of Abu Bakr, then Umar, then Uthman and they glorified Allah.¹⁴¹ They used to hear the glorification of the food, while he ate it.¹⁵¹ The trees and stones used to greet him.¹⁶¹ The poisoned shoulder of a sheep told him it was poisoned, and not to eat of it.¹⁷ The one who ate it with him died, while the Messenger of Allah ﷺ lived for four years after him.

A wolf testified to his Prophethood¹⁸ and once he passed by a camel that was used for bringing water. When the camel saw him, it brought its load down. The Messenger of Allah ﷺ said:

﴿اِنَّهُ شَكَا كَثْرَةَ اَجْلِ رَبِّ اَلْعَلْبِ﴾

¹¹¹ *Muslim* no. 2889.

¹¹² *Al-Bulhan* no. 3583 and 3584.

¹³ See *Al-Sultan* nos. 3572-3579 and *Muslim* 1856, 2279, 3013 and others.

¹⁴¹ Recorded by *At-Tabarani* in *Al-Awsat*. In *Majma'uz-Zawa'id* 5:179 *Al-Haithami* said, "Its chain is authentic." See also *Dala'il An-Nubuwwah* by *AbuNu'aim* pp. 431-432 and *Fathul-Bari* 8:592.

¹⁵ *Ul-B** no. 3579.

¹⁶¹ *Muslim* no. 2277 and *At-Tirmidhi* 3624.

¹⁷ to *Dmrad* no. 4512 and a short version is recorded in *Al-Bukhari* no. 4249 and *Muslim* 2190.

¹⁸ *Ahmad* 2:306 and 3:83, *Shark As-Sunnah* by *Al-Baghawi* 15:87, *Al-Hakim* 4:467, *Ibn Hibban* no. 6491 *Al-Albani* Said that the chain of *Ahmad* is authentic. See *As-Sahihah* no. 122.

"It complains to me about the hard tasks it is charged with, and the little fodder it is given."¹¹¹

Another time, he entered a garden where he found a camel. When it saw him, it shed tears. The Messenger of Allah ^{ag} said to its owner:

«إِنَّهُ شَكَا إِلَيَّ أَنْكَ تُجِيعُهُ وَتُدْيِيهِ»

"It complains to me that you overburden it, and starve it."¹¹²

One day he entered a garden where he found two stampeding camels, and their owner could not control them. When one of the camels saw the Messenger of Allah ^{ag}, it came and knelt down before him. The Messenger of Allah ^{ag} ruzzled it and gave the lead to its owner. The other camel then came and subjugated to him¹¹³.

During one journey he was sleeping when a tree shot up, splitting the earth, and stood in the place where he was laying. When he awoke, the people told him what had happened, to which he replied:

«هِيَ شَجَرَةٌ سَأَلَتْ رَبَّهَا أَنْ يُرْسِلَ إِلَيَّ فَأُذِنَ لِي»

"It was a tree that asked permission from its Lord to greet Allah's Messenger, so He permitted it."

And he ^{ag} ordered two trees to combine and they did. Then he ordered them to return to their places depart from each other, and they did.¹⁴¹

A Bedouin asked him to show him a sign. The Messenger of Allah ^{ag} ordered a tree to come to him. The tree came, after

¹¹¹ See *Ahmad* 4:173 and *Sharh As-Sunnah* by Al-Baghawi 13:295. Al-Albani indicated its authenticity in *Al-Mishkat* no. 5922.

¹¹² See *Ahmad* 1:204, *Abu Dawud* no. 2549, it was graded authentic by Al-Albani.

¹¹³ See *Data'it An-Nubuunvah* by Abu Nu'aim pp. 383-384.

¹⁴¹ This is part of the earlier narration that mentioned the camel putting down its load.

...returning its roots, and I returned to its place, and it did so?!" before he it to

And another time when he wanted to slaughter six camels at the same time. It was said that each one of them had tried to push the other out of the way, in an effort to be the first one to be slaughtered.¹²¹

He ^{ag} once rubbed the udder of an extremely old ewe, and the udder swelled and overflowed with milk. So he drank his fill of it, and then gave it to ^{ag} Bakr to drink.¹³¹ Such event was mentioned in the story of the tents of Umm Ma'bad Al-Khuza'i.¹⁴¹

Qatadah bin An-Nu'man Az-Zafari's eye was gouged out and it fell into his hand. The Messenger of Allah ^{ag} is put the eye back into its place, and consequently it was better and sharper than before.¹⁵

He put some of his saliva in the eye of 'Ali bin Abu Talib when it had an infection. It recovered, with no sign of infection ever after that. He prayed unto Allah in his favor, when he was sick, and he became healthy. Because of that supplication of the Prophet ^{ag}, 'Ali would never complain about that ailment again.¹⁶¹

'Abdullah bin 'Atik's leg was wounded, so the Messenger of Allah ^{ag} rubbed it, and it was cured.¹⁷¹

He foretold that he would kill 'Ubayy bin Khalaf on the day of Uhud. During the battle, the Messenger of Allah ^{ag} gave him a

¹¹¹ See *Af Timidhi* no. 3632 and *Al-Mishkat* nos. 5925, 5926 where Al-Albani graded it authentic.

¹¹² This was during the Farewell Pilgrimage. It was recorded in *Abu Dawud* no. 1765 and Al-Albani graded it authentic.

¹¹³ See *Ahmad* 1379, 453, 457 and 462 and *Ibn Hibban* no. 6504, its chain is H^oat.

¹⁴¹ See *Sharh As-Sunrath* by Al-Baghawi 13:261 and *Al-Hokim* 3:9 and *Al-Mishbt* p. 1673 where Al-Albani indicated its authenticity.

¹⁵ Al-Hdim 3295.

¹⁶¹ *Al-BiMum* no. 3701 and *Muslim* nos. 2404,2406.

¹⁷¹ *Al-Buthari* no. 4039.

superficial scratch, from which he later died.^[1]

Sa'd bin Mu'adh said to his brother, 'Umayyah bin Khalaf, "I heard Muhammad saying that he is the one who will kill you." 'Umayyah was killed on the day of Badr in the state of disbelief.[^]

On the day of the Battle of Badr, he foretold which of the polytheists would be killed, as well as the places where they would fall. Every single one of them died at the very place he had mentioned.^[3]

He foretold that some of his followers, among them was Umm Haram bint Milhan, would invade overseas lands, and it happened as he had said.^[4]

He foretold that 'Uthman would suffer a great affliction,^[5] and he was murdered.

He said about Al-Hasan ﷺ:

إِنَّ أُنْبِيَّ هَذَا سَيِّدٌ، وَلَعَلَّ اللَّهَ أَنْ يُصَلِّحَ بِهِ بَيْنَ فِئَتَيْنِ مِنَ الْمُؤْمِنِينَ عَظِيمَتَيْنِ

"Indeed, this son of mine is a master and may Allah make reconciliation between two great groups of the believers through him"^[6]

This too, came to pass exactly as the Prophet ﷺ had requested.

He told his Companions who the murderers of the pseudo-prophet Al-Aswad Al-Ansi were, on the very night that he was being killed in San'a', Yemen.^[7] He told them the same thing about Khosrau, and it happened just as he had foretold ﷺ

[1] See *Al-Hakim* 2:327 and *Dala'il An-Nubuwwah* by Al-Baihaqi 3:258-259 and the same title by Abu Nu'aim pp. 482-483.

[2] *Al-Bukhari* no. 3950 and by calling him his brother he only means his comrade. *PI Muslim* nos. 1779, and *Abu Dawud* 2681.

[4] *Al-Bukhari* no. 2877, 2878 and *Muslim* no. 1912.

[5] *Al-Bukhari* no. 3695 and *Muslim* 2403.

[6] See *Al-Bukhari* no. 3704, *Abu Dawud* 4662, *At-Tirmidhi* 3773, *An-Nasa'i* 3:107 and *Ahmad* 5:49.

[7] He claimed that he was a prophet. His name was 'Ubhalah bin Ka'b.

He foretold about Ash-Sha'na' bint Buqailah Al-Azdiyah that she would die on a mule wearing a black head covering. She died during the time of Abu Bakr As-Siddiq in the army of Khalid bin Al-Walid as he described.^[11]

He said to Ihabit bin Qais bin Shammas:

«تَعِيشُ حَمِيدًا جُؤَيْجِيًّا شَهِيدًا»

"You will live a praiseworthy life, and die as a martyr."

So, he lived praiseworthy life and was killed as a martyr at the Battle of Al-Yamamah.^[12]

He said about one of those who claimed Islam participating in a battle with him:

«إِنَّهُ مِنْ أَهْلِ النَّارِ»

"He is one of the inhabitants of the Fire."

Allah the Almighty brought that prophecy to pass when that very same man committed suicide.^[13]

He supplicated for 'Umar bin Al-Khattab to Islam, and 'Umar accepted Islam accordingly.^[14]

He supplicated for 'Ali bin Abu Talib to be protected from heat and cold, and from that time 'Ali felt neither heat nor cold.^[15]

He asked Allah the Almighty to bestow on Ibn 'Abbas the understanding of the religion, and the interpretation of the

[11] See *Mipuz-Zn'id* 8:288-289 where Al-Haithami attributed it to At-Tabarani.

[12] *Al-Hikim* 3:234. Ibn Hajar mentioned it in *Fathul-Bari* 6:621 and he attributed it to Ibn Sa'd and said, "This is a strong *Mursal* chain." (That is, a chain of narrators reaching only one Companion) See *Al-Bukhari* no. 2845 where the martyrdom of Thabit is mentioned, and also *Muslim* no. 119.

[13] *Al-Bukhari* no. 2898 and *Muslim* 112.

[14] *At-Tirmidhi* no. 3681, *Ahmad* 2:95 and *Al-Hakim* 3:303 u

[15] authentic by Al-Albani.

Ahmad 1:133 and *Ibn Majah* no. 117. It was graded good by Al-Albani.

Qur'an. ^[1] He was later known as the most knowledgeable and wise person, due to his immense knowledge.

He supplicated for Anas bin Malik & that he live long and have an abundance of wealth and children, and that Allah bless him in that. As a result, Anas is said to have had 120 male children; that his palm-trees would produce dates twice a year, and that he lived to be more than 120 years old.^[2]

When 'Utaibah bin Abu Lahab tore the shirt of the Messenger of Allah ﷺ caused him harm, he invoked Allah against him, for him to be killed by a dog. A lion tore him to pieces in Az-Zarqa', in Greater Syria.^[3]

While he was delivering the sermon, a man complained to him about the drought. In response, he raised his hands to Allah and asked for rain. Although there were no traces of clouds in the sky, suddenly they appeared; rain fell and lasted for a complete week. When the people complained about too much rain, fearing it would destroy their property, the Messenger of Allah ﷺ asked Allah to withhold the rain. Thereupon, the rain stopped and the people went out walking in the sun.^[4]

The people that were participating at the Battle of the Trench - and they were one thousand - were fed with a few handfuls or less of wheat. After eating their fill there was more food than when they started.^[5]

Also regarding the people of Khandaq; they were fed by a small amount of dates brought in by the daughter of Bashir bin Sa'd for her father and her maternal uncle 'Abdullah bin Rawahah.^[6]

On another occasion, he ordered 'Umar bin Al-Khattab & to provide for four hundred horsemen with a small pile of dates. He

[1] Al-Bukhari no. 75, Muslim 2477, At-Tirmidhi 3824 and Ibn Majah 166.

[2] Al-Bukhari no. 1982 and Muslim 2481.

[3] See Majma'uz-Zawa'id 6:9 and Dala'il An-Nubuwwah by Abu Nu'aim p. 454, and Al-Hakim 2:539, and Ibn Hajar graded it Hasan in Fathul-Bari 4:39.

[4] See Al-Bukhari no. 1013, Muslim 897, Abu Dawud 1174 and An-Nasa'i 3:154.

[5] Al-Bukhari no. 4102 and Muslim 2039.

[6] See Dala'il An-Nubuwwah by Al-Baihaqi 3:427 and Seerat Ibn Hisham 2:118.

did what he was ordered; every man ate to his fill, and the pile remained as it was originally, without being depleted by even as much as a single date.^[1]

He fed eighty men in the house of Abu Talhah with a few loaves of barley that Anas carried under his arm.^[2]

He fed an army with the provisions brought by Abu Hurairah until all of them ate to their fill. The remainder of it was brought back, from which there were provisions for the remainder of the Prophet's life. This continued through the lives of Abu Bakr, 'Umar, and lasted until 'Uthman was martyred, may Allah be pleased with them. Then, according to what has been reported about it, it was carried in a battle in the cause of Allah and it amounted to fifty bushels.^[3]

He was presented with a dish of food as a gift upon his marriage to Zaynab. From that dish, he fed many people, and when everyone had had his fill, the dish was returned to him, and the leftover food that remained was more than what was originally given to him as a gift.^[4]

On the day of Hunain, he threw a handful of dust at the enemies' eyes. Allah defeated that army by causing dust to enter into the eyes of everyone of them.^[5] Allah the Almighty tells us about this incident when He says:

﴿وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى﴾

"And you (Muhammad ﷺ) threw not when you did throw, but Allah threw." (Al-Anfal 8:17)

On the night of the migration, he went out and threw dust at those who were waiting to kill him, about one hundred men, and as a result they were temporarily blinded and did not see him

[1] See Ahmad 4:174.

[2] Al-Bukhari no. 3578, Muslim 2040,

[3] Al-Tirmidhi no. 3839 and it was graded Hasan (fair) by Al-Albani. 3629 "21TM+ TOI " "»»»«« 2:927.

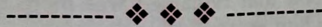
[4] Al-Bukhari no. 5163 and Muslim 1428.

[5] Muslim no. 1775.

when he left Makkah.¹¹

When Suraqah bin Malik bin Ju'shum followed him, intending to kill him, to seize the prize proclaimed by the polytheists, the legs of his horse sank into the sand causing him to fall. Suraqah then asked the protection of the Messenger of Allah ﷺ and asked him to invoke Allah for him. The Messenger of Allah ﷺ prayed to Allah in his favor, and Allah saved him in response to the invocation of His Prophet.¹²

Although the Messenger of Allah ﷺ did many countless miracles and clear signs that are far more than those presented here, only those that have been authenticated were mentioned in the preceding section.



¹¹ See *Ibn Hisham* 1:483.

¹² *Al-Bukhari* no. 3908 and *Muslim* 2009.

Short Biographies of the Ten Companions

Who were given the Tidings of Paradise

Abu Bakr As-Siddiq



His proper name was 'Abdullah bin Abu Quhafah. His father was 'Uthman bin 'Aamir bin 'Amr bin Ka'b bin Sa'd bin Taim bin Murrah bin Ka'b bin Luai bin Ghalib At-Taimi Al-Qurashi. His lineage met with that of the Messenger of Allah ﷺ at Murrah bin Ka'b. His mother was Ummul-Khair Salma bint Sakhr bin 'Aamir bin Ka'b bin Sa'd bin Taim bin Murrah.

Abu Bakr & lived for sixty-three years¹¹ just like his best friend, the Messenger of Allah ﷺ. He was the first of this nation to accept Islam, and the best of them after Allah's Messenger ﷺ. He held the office of *Khalifah* (caliph) for two and a half years, and some say it was ten days short of two years and four months. Others say two years only, while still others say it was twenty months.

His Children

'Abdullah who accepted Islam early and was a Companion of the Prophet ﷺ. He came to the Prophet ﷺ and Abu Bakr when they were in the cave.²¹ He was hit by an arrow at the battle of At-Ta'if and died during the *Khalifah* (caliphate) of his father.

Asma' was nicknamed *Dhatun-Nitaqain* (the woman of the two girdles), because she tore her girdle to bind the food to carry it for the Messenger of Allah ﷺ and Abu Bakr when they were

¹¹ Muslim no. 2348.

²¹ See Al-BuHwri no. 3905.

hiding from their enemies in the cave. She was the wife of **Az-Zubair bin Al-'Awwam** and she migrated to Al-Madinah when she was pregnant. She later gave birth to 'Abdullah bin Az-Zubair, who was the first Muslim to be born in Al-Madinah after the migration. Her mother was Qutailah bint 'Abdul-'Uzza from the tribe of 'Aamir bin Luai. Her mother died having never embraced Islam.

'**Aishah the truthful** was one of the wives of the Prophet ﷺ.

'**Abdur-Rahman** was 'Aishah's maternal brother. He witnessed and fought in the *Battle of Badr against the Muslims, but he later accepted Islam*. Her mother was Umm Ruman, the daughter of 'Aamir bin 'Uwaimir bin 'Abd Shams bin 'Attah bin *Udhainah bin Subai' bin Dhuman bin Al-Harith [bin Ghanm] bin Malik bin Kinanah*. She accepted Islam, migrated, and died during the lifetime of the Prophet ﷺ.

Abu 'Atiq, Muhammad bin 'Abdur-Rahman was born during the lifetime of Allah's Messenger ﷺ.

And we do not know among the Companions of the Prophet ﷺ any four other than these, some of whom were the parents of others.

Muhammad bin Abu Bakr was born in the year of the Farewell Pilgrimage!¹ and his mother was Asma' bint 'Umais Al-Khath'amiyah. He was killed in Egypt, where he was buried.

Umm Kulthum bint Abu Bakr was born after the death of Abu Bakr. Her mother was Habibah, some say her name was Fakhitah bin Kharijah bin Zaid bin Abi Zuhair Al-Ansari. She later married Talhah bin 'Ubaidullah.

He had three sons and three daughters, all of them were Companions of the Prophet except for Umm Kulthum, and Muhammad who was born during the life of the Prophet ﷺ.

Abu Bakr died in *Ju'frah* while three nights remained, during the year 13 AH.

¹¹¹ Muslim no. 1218.

Abu Hafsa, 'Umar bin Al-Khattab <=

Ibn Nufail bin 'Abdul-'Uzza bin Riyah bin 'Abdullah bin Quit bin Razah bin 'Adi bin Ka'b bin Luai bin Ghalib. His lineage meets the Prophet's at Ka'b bin Luai. His mother was Hantamah bin Hashim. They say he was Hisham bin Al-Mughirah bin 'Abdullah bin 'Umar bin Makhzum. He accepted Islam in Makkah and both of them had the distinction of witnessing all the battles with the Messenger of Allah ﷺ.

His Children

Abu 'Abdur-Rahman (having the name 'Abdullah) accepted Islam early and migrated with his brother to Al-Madinah. He was known as one of the prominent Companions of the Messenger of Allah ﷺ.

Hafsa, the wife of the Prophet ﷺ, her mother was Zainab bint Uaz'un.

¹ Aasim bin 'Umar was born during the lifetime of the Prophet ﷺ. His mother was Umm 'Aasim Jamilah bint Thabit bin Abul-Aajah.

And the older and Ruqayyah, were both the children of Umm Kulthum bint 'Ali bin Abu Talib.

And the younger, and Ubaidullah were the children of Umm Kulthum bint Jarwal Al-Khuza'iyyah.

'Abdur-Rahman the older, 'Abdur-Rahman the middle, called Abu Shahmah, was lashed for drinking wine. His mother was the freed slave named Lihayyah.

'Abdur-Rahman the youngest, was also the son of a freed female slave, her name was Fakhahah.


"Iyad bin 'Umar, whose mother was 'Aatikah bint Zaid bin 'Amr bin Nufail.

"Abdullah the youngest was the son of Sa'idah bint Rafi' Al-Ansari, from the tribe of 'Amr bin 'Awf.


Fatimah bint 'Umar. Her mother was Umm Hakim bint Al-Harith bin Hisham.


Ummul-Walid bint 'Umar, about whom there is speculation about her existence. Some doubt whether there was a daughter of 'Umar known as Ummul-Walid or it is the nickname of Fatimah.

Zainab bint 'Umar, who was the sister of the younger 'Abdur-Rahman.

'Umar & remained caliph for ten years and six-and-a-half months. He was killed at the end of Dhul-Hijjah 23 AH, at the age of 63, the same age as the Messenger of Allah jg, and his friend Abu Bakr As-Siddiq .

Abu 'Abdullah,



'Uthman bin 'Affan <3 

Ibn Abul-'Aas bin Umayyah bin 'Abd Shams bin 'Abd Manaf. His lineage meets with that of Allah's Messenger,  at 'Uthman bin 'Affan, the fifth ancestor.

His mother was 'Arwa bint Kuraiz bin Rabi'ah bin Habib bin 'Abd Shams bin 'Abd Manaf. Her mother was Umm Hakim Al-Ha' bint 'Abdul-Muttalib.

He embraced Islam at its early stages. He made both migrations; to Ethiopia as well as to Al-Madinah. He was married to two of the daughters of the Prophet jg. His caliphate lasted for eleven months, eleven months, and twenty days. They also say it lasted for eleven months, and eighteen days. He was killed on the 10th of Dhul-Hijjah, after the afternoon prayer, while he was fasting, in 35 AH. He died at the age of eighty-two.

His Children

Mah the eldest, whose mother was Ruqayyah, the daughter of the Messenger of Allah . He died when he was 10 years old, and the Messenger of Allah  helped place him on his grave.

Mah the youngest was the son of Fakhahah bint Ghazwanah, the daughter of 'Utbah bin 'Abd Manaf, and Maryam. Their mother was Umm

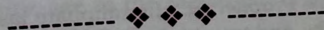
'Amr bint Jundub bin 'Amr bin Humamah from the Azd branch of the Daus tribe.

Al-Walid, Sa'id and **Umm 'Uthman**. Their mother was Fatimah bint Al-Walid bin 'Abd Shams bin Al-Mughirah bin 'Abdullah bin 'Umar bin Makhzum.



'Abdul-Malik did not have progeny, and died after reaching manhood. His mother was Ummul-Banin bint 'Uyainah bin Hisan bin Hudhaifah bin Zaid.


'Aishah, Umm Aban and **Umm 'Amr**. Their mother was Ramlah bint Shaibah bin Rabi'ah.

Umm Khalid, Arwa, and **Umm Aban the younger**. Their mother was Na'ilah bint Al-Furafisah bin Al-Ahwas bin 'Amr bin Tha'labah bin Al-Harith bin Hisan bin Damdam bin 'Adi bin Janab from the family of Kalb bin Wabarah.



Abul-Hasan, 'Ali bin Abu Talib

Abu Talib was the son of ^{a ii-I Abdul_Mutalib_} of the Messenger of Allah . His ^{mOther Was} **Fatimah** bint Asad taHastan bin Abd Manaf, the first Hashimite to give birth to a " She accepted Islam, and migrated to Al-Madinah, where she died during the lifetime of the Prophet .

Ali married Fatimah, the daughter of the Messenger of Allah , and she gave birth to Al-Hasan, Al-Husain, and Muhassin, who passed away when he was very young.

His Children

Muhammad bin M-Hanafiyah, whose mother was Khawlah hntja'ia, horn the tribe of Hanif ah.

Umair bin 'Ali and his sister Ruqayyah **the elder** were twins. Their mother was Taghlibiyah.

M-khbasbin' Mi the eldest was also called As-Saqqa', and was hied with Al-Husain. His full brothers were **'Uthman, Ja'far,** Md'XhMab Their mother was Ummul-Banin Al-KHabiyyah.

Mullah, and Abu Bakr. They did not have any progeny, <their mother was Laila bint Mas'ud An-Nahshiliyyah.

hyhabin'Ali died when he was small, and his mother was **Asma' bin 'Umayis.**

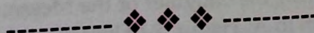
*Mnmad bin 'Ali the younger was bom of a slave woman

and did not leave any offspring.

Ummul-Hasan and **Ramlah** Their mother was Umm Sa'id bint 'Urwah bin Mas'ud Ath-Thaqafi.

Zainab the youngest, Umm Kulthum the youngest, Ruqayyah **the youngest, Umm Hani, Ummul-Kiram,** Umm Ja'far whose proper name was Jumanah, **Umm Salamah,** Maimunah, **Khadijah, Fatimah,** and **Umamah** were all daughters of 'Ali from various women.

His caliphate lasted four years, seven months, and some days, there are different opinions concerning number of days. He was killed at the age of sixty-three in 40 AH, some say he was sixty-five, fifty-eight, or fifty-seven.



Abu Muhammad, Talhah bin 'Ubaidullah

h'Ullman bin'Amr bin Ka'b bin Sa'd bin Taim bin Murrah bin Ka'bbin Luai bin Ghalib. His lineage meets with that of Allah's Messenger at Murrah bin Ka'b.

His mother was As-Sa'bah bint Al-Hadrami the sister of Al-'Ala' bin Al-Hadrami. Al-Hadrami's name was 'Abdullah bin 'Abbad bin Akbar bin 'Awf bin Malik bin 'Uwaif bin Khazraj bin Iyyad bin As-Sidq. His mother accepted Islam and died as a Muslim.

Hewas among the early converts to Islam. He participated in the battle of Uhud, and succeeding battles. He did not fight in the Battle of Badr because he was in Greater Syria, conducting some trade. The Messenger of Allah ﷺ however, allocated for him his share of the booty.

His Children

Muhammad As-Sajjad was killed with his father. He had a Her Imran, and their mother was Hannah bint Jahsh.

Musa bin Talhah, whose mother was Khawlah bint Al-Qa'qa' feMa'badbinZurarah.

'Ti'qub, Isma'il and Ishaq, their mother was Umm Aban bint Hah bin Rabi'ah.

Hariyyah and 'Aishah, their mother was Umm Kulthum bint H Bakr As-Siddiq, may Allah be pleased with them all.

^ba and Yahya, their mother was Su'da bint 'Awf Al-Murriyah.

'S Ishaq bint Talhah whose mother was Ummul-Harith bint ^abbinHanzalah of At-Ta'i.

^^Idren of Talhah totaled eleven, and he was killed during the Battle of Al-Jamal, in the year 36 AH, at the age of sixty-two.

Abu Abdullah, Az-Zubair bin Al-'Awwam 4

J-Te was Az-Zubair bin Khuwailid bin Asad bin Abdul-Uzza bin Qusai bin Kilab. His lineage meets with that of Allah's Messenger ﷺ at Qusai bin Kilab, his fifth ancestor. His mother was Safiyyah bint 'Abdul-Mutalib the aunt of Allah's Messenger jg who accepted Islam and migrated to Al-Madinah.

He made the two migrations and performed the prayer facing the two *Qiblahs*. He was the first to unsheathe his sword in the way of Allah the Almighty, and he was a *disciple of the Messenger of Allah*.¹¹

His Children

'**Abdullah** was the first person to be bom in Islam after the migration.¹²

Al-Mundhir, '**Urwah**, '**Aasim**, **Al-Muhajir**, *Kha di jah the older*, **Uminul-Hasan** and '**Aishah**. Their mother was 'Asma' bint Abu Bakr As-Siddiq.

Khalid, '**Amr**, **Habibah**, **Sawdah**, and **Hind**. Their mother was Umm Khalid bint Khalid bin Sa'id bin Al-'Aas.

JVIus'ab, **Hamzah**, and **Kamiah**. Their mother was Ar-Rabab bint Unaif from Al-Kilab.

'**Ubaidah**, **J a far** and '**Hafsah**. Their mother was Zainab bint Bishr

¹¹¹ Al-Bukhari no. 2846.

¹² See Al-Bukhari no. 3909.

jl (he tribe of Qais bin Tha'labah.

jjjjbbint Az-Zubair. Her mother was Umm Kulthum bint ^fehbinAbuMu'ait.

^dijahthe younger whose mother was Al-Jalal bint Qais from tt tribe of Asad bin Khuzaimah.

lhetHdienof Az-Zubair bin Al-'Awwam totaled twenty-one.

He was lolled in the year 67 AH on the day of the Battle of Al-ima! at the age of sixty-six or sixty-seven.

Abu Ishaq, Sa'd bin Abu Waqqas &

The proper name of Abu Waqqas was Malik bin Uhaib bin 'Abd Manaf bin Zuhrah bin Kilab. His lineage meets that of Allah's Messenger sg at Kilab bin Murrah.

His mother was Hammah bint Sufyan bin Umayyah bin 'Abd Shams bin 'Abd Manaf.

He accepted Islam during the early period, he used to say, "There was a time when I was one third of Islam."¹¹ He took part in Badr and all of the battles with Allah's Messenger sg. He was the first to shoot an arrow in the Cause of Allah. This took place in Rabigh during the first year after migration, when a skirmish broke out between the Muslims and the polytheists.

His Children

Muhammad, who was killed by Al-Hajjaj.

'Umar, who was killed by Al-Mukhtar bin Abu 'Ubaid.

'Aamir and **Mus'ab** were *Hadi th* narrators.

'Umair, **Salih** and **'Aishah** of Banu Sa'd.

He died in the year 55 AH, at the age of some 70 years, in his palace at Al-'Atiq about ten miles outside of Al-Madinah. He was carried on the shoulders of men to Al-Madinah, and was the last to die of the ten who were given the glad tidings of Paradise

¹¹ Meaning the third to accept Islam. See *Al-Bukhari* no. 3726.

Abul-A'war, Sa'id bin Zaid bin 'Amr



'Amr was the son of Nufail bin 'Abdul-'Uzza bin Rabah bin 'Abdullah bin Qurt bin Razah bin 'Adi bin Ka'b bin Luai bin Ghath. His lineage meets with that of Allah's Messenger 'sg at fall bin Luai.

fmother was Fadmah bint Ba'jah bin Umayyah bin Khuwailid fra the Mulaih branch of the tribe of Khuza'ah. He was the (man of Umar bin Al-Khattab and he married his sister Umm Wbint Al-Khattab.

He accepted Islam in the early period but he did not witness the Me of Badr.

^Children

fj[^], w¹¹⁰ was a p⁰⁶¹- Az-Zubair bin Bakkar said, "He had

Sa'id bin Zaid died in the year
^old. m 51 AH, when he was 70-some

Abu Muhammad, 'Abdur-Rahman bin 'Awf bin 'Abd 'Awf &

'Abd 'Awf was the son of 'Abd bin Al-Harith bin Zuhrah bin Kilab. So his lineage meets that of Allah's Messenger jfe at Kilab bin Murrāh.

His mother was Ash-Shifa', and they say her name was Al-'Anqa' bint 'Awf bin ['Abdul-Harith] bin Zuhrah, and she was one of those who migrated.

He accepted Islam early and participated in the Battle of Badr and the other battles with Allah's Messenger sfc.

It is also authentically narrated that the Messenger of Allah performed the prayer behind him, during the expedition of TabukJ¹

His Children

Salim the eldest, who died before Islam.

Ummul-Qasim was bom before Islam.

Muhammad was bom in Islam, and he was nicknamed after him.

Ibrahim, Humaid and Isma'il. Their mother was Umm Kulthum

¹) *Muslim* no. 274 and a brief version with *Al-Bukhari* no. 182 The occasion was that the Prophet was delayed for the *Fajr* prayer so the people had him begin the prayer.

Umayyah bin 'Abd Shams bin 'Abd Manaf. She was one of those who migrated and met those who pledged to the Prophet jfe. And all of

Abdul-Rahman's children by her were among those who migrated and pledged to the Prophet sfc, and they were all narrators

'Abd bin 'Abdur-Rahman was killed in Africa [and his mother Nahirah bint Hani bin Qaisah bin Mas'ud bin Su'ayb].

'Abd the younger was also killed in Africa. His mother was Sahlah bint Suhail bin 'Amr and he was the maternal brother of Muhammad bin Abu Hudhaifah bin 'Utbah.

Mullah the eldest was also killed in Africa, and his mother was from the tube of 'Abdul-Ashhal.

'Abd bin Bakr bin 'Abdur-Rahman, and **Abu Salamah the Faqih** whose name is 'Abdullah the younger. His mother was Tamadur bint Al-Asbagh from Kilab. She was the first of their tribe to migrate into the Quraish.

'Abd bin 'Abdur-Rahman, and **Mus'ab bin 'Abdur-Rahman** who was a police commander of Al-Madinah for Muhammad bin Al-Hakam.

'Abd bin Muhammad died in Al-Madinah at the age of seventy-two and was buried in Al-Baqi' in the year 32 AH, during the caliphate of 'Uthman, who performed the funeral prayer for him.

Abu 'Ubaidah, 'Aamir

bin 'Abdullah bin Al-Jarrah 4

Al-Jarrah was the son of Hilal bin Uhaib bin Dabbah bin Al-Harith bin Fihri bin Malik. Abu 'Ubaidah's mother was Umm Ghanm bint Jabir bin 'Abdul-'Uzza bin 'Aamir bin 'Umairah bin Wadi'ah bin Al-Harith bin Fihri. They also say that her name was Umaimah bint Ghanm bin Jabir bin 'Abdul-'Uzza. His lineage meets that of Allah's Messenger ﷺ at Fihri bin Malik.

He accepted Islam before the Messenger of Allah ﷺ entered the house of Al-Arqam. He participated in Badr and other battles with Allah's Messenger ﷺ.

He removed two links of chain from a helmet that penetrated the face of the Prophet ﷺ on the day of the Battle of Uhud with his teeth causing them to break. They say broken teeth never looked as good as they did on Abu 'Ubaidah. [2]

His Sons

He had two sons, Yazid and 'Umair; neither of whom had any children.

He died of the plague of 'Amawas¹²¹ in the 18 AH at the age of

¹²¹ See *Al-Hajdm* 3:266.

¹²² An area in Palestine near Jerusalem, it is famous for a plague that killed a number of Companions, may Allah be pleased with them.

Abu 'Ubaidah bin Jabal performed the funeral prayer for the Prophet ﷺ as they say - 'Amr bin Al-Aas. He was buried in a place called 'Amra in the low lands of Bisan (of Jordan).

Abu 'Ubaidah bin Jarrah was a disbeliever, at the time of the Prophet ﷺ. It was about this incident that Allah the Most Gracious said:

﴿لَا يَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ مَا كَانَ آلَ اللَّهِ يَآبَاؤُهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عِبِيدَهُمْ أَتَيْنَهُمُ اللَّعْنَةَ وَلَئِن لَّمْ يَافِكُوا هُنَّ حَالِفِينَ بِأَيْمَانِهِمْ أَن يَكُونُوا مِنَ الْمُؤْمِنِينَ﴾

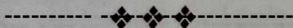
They will not find any people who believe in Allah and the Last Day, who love those who have befriended Allah and His Messenger, though they be their fathers or their sons or their brothers or their kindred (people). For such He has written the curse in their hearts, and strengthened them with Hell (proofs, stern guidance) from Himself. And We will admit them therein (Paradise) under which rivers flow to dwell therein (in it). Allah is pleased with them, and they with Him. They are the Party of Allah. Verily it is the Party of Allah that will be the successful. (Al-Mujadilah 58:22)

See *Al-Hajdm* 5:286 where Ibn Hajar said, "It was recorded by At-Tabarani with a good chain."

This is the completion of my work on the biography of the Prophet jfe, and that of the Ten Companions, may Allah be pleased with them and those who followed them faithfully until the Day of Judgment.

Completed on Wednesday during the first ten days of Jumada Al-Awwal in the year 732 AH.

May the peace and blessings of Alldh be upon our master Muhammad and upon his family and Companions...



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